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THE

# KOREA MISSION FIELD.

VOL. IV

SEOUL, KOREA, 15<sup>TH</sup> OCTOBER, 1908.

No. 10.

## A PRAYER.

Forget them not, O Christ, who stand  
Thy vanguard in the distant land !  
In flood, in flame, in dark, in dread,  
Sustain, we pray, each lifted head !  
Be thou in every faithful breast,  
Be peace and happiness and rest !  
Exalt them over every fear,  
In peril come thyself more near !  
Let heaven above their pathway pour  
A radiance from its open door !  
Turn thou the hostile weapons, Lord,  
Rebuke each wrathful alien horde !  
Thine are the loved for whom we crave  
That thou wouldst keep them strong and brave.  
Thine is the work they strive to do,  
Their foes so many, they so few ;  
Yet thou art with them, and thy name  
Forever lives, is aye the same.  
Thy conquering name, O Lord, we pray,  
Quench not its light in blood to-day !  
Be with thine own, thy loved, who stand  
Christ's vanguard in the storm-swept land !

*Margaret E. Sangster.*

**INFORMATION FURNISHED BY THE CHAIRMAN OF THE EDUCATIONAL  
COMMITTEE OF THE GENERAL COUNCIL TO THE MISSIONARIES  
IN KOREA. J. S. GALE, D., D. CHAIRMAN.**

The members of the Council's Educational Committee, resident in Seoul submit the following information:—

Conferences have been held with various officials, and we are fully convinced that there is not the slightest disposition, on the part of the Government, to hamper the work of our schools; on the contrary we have received most explicit assurances of its liberal attitude. Mr. Tawara, the Vice Minister of Education, recently gave an address an hour and a half in length before the Japanese Y. M. C. A. of which Chief Justice Watanabe is the President. This address was an explanation of the Government's Educational policy. Not only Judge Watanabe, who as you know, is a Presbyterian Elder, actively engaged in Christian work, but Mr. Miyake, an other Christian Judge of high standing, have given us the most positive assurances of the Government's liberal attitude and good faith in this matter.

From Mr. Tawara, the Vice-Minister, and Mr. Minra, the Seoul Resident, the following information has been received. Of course, those schools whose management is such as would bring them under extraterritoriality, cannot be required to come under Government supervision; but it is hoped that they will fall into line with the other private schools, all of which *must* put in application within six months from the present time, or cease to exist. This point was not at all emphasized by the officials but Seoul members of the committee do, since in some parts of the country there seems to be an impression that if schools were only of the proper character they might be carried on independently.

Copies of a pamphlet containing the regulations etc. have been secured and sent to all the Stations. The Government will supply free of charge as many copies as may be required of this as well as an English translation which is to be made and may shortly appear in the Seoul Press before being put into pamphlet form. Application may be made to Dr. Gale. The Edict on Education will appear in the Church Herald.

Copies of the official pamphlet such as sent you, will also be sent to all the local magistrates, to whom no individual discretion is given as to treatment of application for Government, recognition. One rule applies to the whole country. The local magistrates are required to *receive* all applications and forward them immediately to the Department of Education in Seoul. The magistrates may not criticize or refuse an application, or pigeon-hole it. These explicit statements were made by the Vice-Minister of Education, who added a specific request that any irregularities on the part of the local authorities, or any difficulties with them should be reported to headquarters.

As to Curriculum, the one given in the pamphlet is only a suggested curriculum—an "example" or model, especially designed for the guidance of those who have not had experience in school matters. The Government, does not consider the Bugle and Drum curriculum sufficient, nor is it over anxious to have such history as that of the overthrow of Poland, instilled in the minds of pupils at just this juncture.

The Curriculum drawn up by Presbytery, was shown to the Vice-Minister, and he said that there was no objection to it whatever, that an application for a school with such a curriculum, would be granted. However, that if he were to express any desire ("Kibo") in the matter, it would be that more of the Japanese language might be



taught; also that it would be gratifying to the Educational Department if its own text-book on the Japanese language might be used. He then called attention to the other text-books issued by the Department: Chinese, Writing, Arithmetic for teachers use, Physics, Drawing, Ethics, and Korean—and said that the present Elementary Chinese and Korean books were to be revised and issued without the Chinese characters intermixt. The Minister also gave a very satisfactory reason for desiring that more of the Japanese language be taught, viz., *not* because Japan has a Protectorate over Korea, but for the mutual benefit of Koreans and Japanese in business matters, and that the Koreans might be qualified to maintain their rights throughout the country.

As to taxation of schools, the Vice-Minister said, that the Governor, County, and Local Magistrates are forbidden to collect any tax for schools, that all they could possibly do would be to invite voluntary contributions. As to the future, while there would be no assessment for schools as such, general taxes for local purposes might be levied which would cover school expenses. The authority for levying such a tax however would come through the higher Government Departments, it being necessary that the Local Governors should receive such authorization from Headquarters at Seoul. It was further intimated that the general Educational Policy as now promulgated may be relied upon as permanent. If however after a number of years compulsory education should be introduced, of course new problems would then arise.

(Signed) J. S. GALE }  
F. S. CURTIS } Seoul members Com. of Council.

To the Members of the *Methodist Missions* :—

The above circular, though prepared for the Presbyterian members of the General Council will serve as information for the Methodist members as well.

Under separate cover I am sending the tentative course of study alluded to as having met with the approval of the Vice-Minister of Education.

Seoul, Oct. 21, 1908.

(Signed) JAS. S. GALE.  
Chairman of Council's Com. on Education.

## MENS' BIBLE TRAINING CLASSES.

### PYENG YANG.

The system of Men's Bible Training Classes, that has been such an important feature of the work of the station and the development of the church through the past years, still continues in unabated force. It is the object of the missionaries to have at least one such class in every church each year. The way the Christians lay aside their work and attend these classes for Bible study is a constant wonder and delight. Those who study bear their own expenses; and here in the city we have been in the habit of assessing each student a small amount to pay the running expenses of the class.

The winter class here in the city was attended by about 900 men from all parts of the province. While there was none of that terrible conviction and confession of sin under the power of the Holy Spirit as the year before, yet it was a time of deep consecration of all to the Master's service. The after effects were very evident in the country churches.

At the time of the Korean New Year we always hold a class for local men only. Direct evangelistic efforts are then made for unbelievers; and this year, as before, several hundred made public confession of their faith in Christ.

One of the most important class of the year is that for church officers held in this city in June. This year there were more than 250 from all parts of the Province. Altogether there have been held 151 classes for men in the country churches, attended by 6575 persons. The three city classes were attended by about 1500 persons.

### WOMEN'S BIBLE TRAINING CLASSES.

A large number of Bible classes have been held during the year under the supervision of the native churches. This report concerns only those held under the direction of the Training class committee. 89 such classes have been held during the year. Of these 10 were held in country churches by the missionary ladies, and were attended by 721 women. 75 were held by Korean women, sent out two by two from our Worker's class especially to the newer groups of Christian women in the country circuits, and were attended by 2248 women.

Four classes were held in Pyeng Yang at different times of the year, taught by all the ladies of the station and by Korean helpers, and were attended by 1163 women. This makes the total number in attendance 4132. In this number there are some duplicates but not more than a few hundred. The schedule of Bible classes and practical talks on hygiene, Sabbath observance, etc. is designed to harmonize with our regular course of study in our local class for country women.

The four classes in Pyeng Yang consist of two distinct kind:—First, two general classes, one, continuing for a week, open to all the women of the city churches; and one, for 12 days, open to all the women of the country churches. Second, two special classes, one a workers class of two weeks in the early fall, open only to a limited number of Bible women and others selected by the missionaries, and who are instructed in the schedule of studies taught by them in the country classes during the year. The other, a special class, open only to women especially invited by missionaries and their helpers, and by the Korean pastors, with a view to the their better instruction and training to act as Bible women, pastor's assistants, and Sabbath School teachers.

The classes all bear a close relation to each other and to all our woman's work. The strength of the work lies in its unity and the hearty co-operation of all the missionaries and native helpers with Miss Best, together with the rich blessing of God who said "My word shall not return unto me void." We were very thankful for the assistance of Mrs. E. H. Miller of Seoul, and Miss Samuels of Syenchun.

**PERSONAL REPORT OF G. S. McCUNE, PYENG YANG.**

From our front porch we can see the mountain south of here at the foot of which is the village where the farthest group of the circuit is located. It is only 25 miles away. Three of the churches are on islands in the large Tai Tong river. This is one of the most densely populated sections in the Station's territory. I stood on a little hill near one of the groups and counted 21 villages within a radius of one mile. There are christians from 11 of these villages attending church here. At Cho Wangi the christians come from 16 different villages. During the ten days' session of the Bible study class at Tai Kiam last autumn, the men scattered every afternoon by twos and preached the Gospel in 26 villages, none of which was further than  $2\frac{1}{2}$  miles away. There are christians in 15 of these villages now. What a joy it has been to work hand in hand with such men and women! *They are so enthusiastic!* They have a burning zeal to preach the Gospel! It is a "Woe is me if I preach not the Gospel." It is not because of any political influence that may be acquired, which leads these people to believe, for there is no political gain in being in the church—rather must they suffer persecution politically by becoming christians. It is not because of any financial aid that they will get by believing, for they get no aid whatever—they support their own churches, pay their own expenses, buy all their own books and tracts, build their own buildings, not receiving any assistance from foreign sources whatever. Surely they are not in the church for the living they might get! Rather does it reduce their income to help pay the expenses of propagating the Gospel. No! No! They are in it because of the gift of peace from the Father; because of the eternal salvation they have received from Him who died for them; because of the daily comfort coming from the indwelling of the Holy Spirit.

**A SELF-DENIAL THAT CUT DEEP.**

Most of these Korean christians have learned the joy of self-sacrifice. At the organization of the native church last fall the Presbytery set aside one of the seven ordained men, Rev. Yi, as a missionary to Quelpart. Collections from all the Presbyterian churches of Korea are made to support this missionary. An example of how some of this money is raised was given in one of these churches under my charge. Three brothers got their heads together planning how much they could give toward this "Foreign Mission Enterprise." (Quelpart is in some senses a foreign land to them). They began to recount their blessings. They had given their "tenth" and was that not enough? "No; we must give something to this cause," said one. "The past summer was a good one for our rice crop. We have the largest crop of rice ever reaped off our paddies," said another. The third said, "Yes; and it was God who gave the rain, who made the sun to shine, who made the ground to yield, who gave us the strength to care for the grain and to harvest it. It has all been a gift from His hand!" They began by planning to give another one-tenth, but the sum seemed too small. Finally, they decided to sell all their rice. From this amount they would buy their winter staple, millet. This grain is cheap and makes a very low food. The difference they made in the exchange amounted to almost six dollars (\$3.00). This was sacrifice that hurt. It was a sacrifice that lasted all through the winter and spring months. They were reminded of it at each meal they ate, three times a day. It was as if you in America should decide to do without wheat bread altogether for a whole year and live on corn meal. As I think of it, the difference would be greater. This, I believe is not an isolated example.



I know of many families who live almost wholly on millet, that they may have something to give toward the propagation of the Gospel of Christ.

#### TWO OLD LADY PREACHERS.

I had a visit the other day (July 28th) from two dear old grandmothers, one from Cho Wangi church, the other from the church on Tutoni Island. They said they had come in about ten miles, "just to see our pastor's face and have you pray with us," were their words. I wish you could have heard them tell me what they had been doing during the past 16 days of hot weather. The joy in their faces and the true humility in their voices combined with their enthusiasm in the Master's work were an inspiration to their pastor and his wife. They had been out on a missionary tour among heathen villages. They went because their hearts moved them to go and they paid all their own expenses. Because of their preaching or rather their "individual work for individuals," eight heathen women decided to burn their idols, to destroy the things they had used in sacrificing and to believe in Jesus. Their faces fairly shone as they told us their experiences of going from village to village and urging men and women to repent and believe on the true God and on Jesus Christ, His Son who died on Calvary's cross for all sinners who would accept Him. Grandmother Choi is 73 years old and grandmother Yi is 67. I asked these two zealous "young-old" soul winners how old they were and the older one answered for both. "I am eight years old," said grandmother Choi, "and grandmother Yi is twelve years of age." This was their age from their birth into the Kingdom they said. "Before that we were dead." How full of life and energy they were! They were.

#### BUBBLING OVER WITH ENTHUSIASM!

They had traveled in all from village to village, about 50 miles. They had suffered much from lack of food in three places and their feet were sore from the rubbing of their straw shoes as both of them are rather heavy on their feet. As I saw the sores on their feet, the tears came to my eyes. I had not suffered in such a way! How these two dear, sweet old grandmothers do love our Saviour. "We have been praying for you every day," they said. Grandmother Yi said before she left us, "Moksa (pastor), before the sun begins to peep up over these mountains every morning, I have a little talk with our Father about you and these churches."

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## REPORT OF THE EDUCATIONAL INTERESTS COMMITTEE OF THE GENERAL COUNCIL.

The Committee has held several meetings, has held conferences with the American Consul General and enlisted the interest of both American and British Consuls General in the matter of the relation of our schools to the Government. Last November the Chairman prepared a detailed statement of the character and extent of our educational work and this was transmitted through the American Consul General to Prince Ito the Resident General and to the American Government's authorities.

In March the Committee held a meeting with all members present except Dr. Currell of the Australian Church and Mr. Robb of the Canadian Mission, Dr. Gale by request of Canadian Mission represented them on the Committee. Through the initiative of the American Consul General a conference of the Committee was arranged with the Acting Resident General, Viscount Sone and the Government Educational authorities. Rev. F. S. Curtis also by request sat with the Committee and attended the conferences rendering very great assistance by his knowledge of Japanese. At this conference the Committee was most courteously received, the Government authorities seeming to appreciate our assurances that we are seeking to bring our educational work into harmonious cooperation with the plans and regulations of the Government while we in turn appreciated what seemed to us assurances that the Government would give due consideration to the work which we are doing and would grant recognition to our schools and their graduates where we reach or surpass the standard set by the Government, we of course claiming such recognition only in case we reach such a standard.

In the conference it was made clear that we expect to teach Christianity in all our schools and Viscount Sone's reply that "religion is perfectly free and should be left to each man's faith" simply reaffirmed the attitude of religious toleration which we had every reason to expect.

A memorandum of this Conference was prepared and sent to the American and British Consuls General and the Acting Resident-General. In this memorandum your Committee's statement of its desires as made to the Government is summarized as follows:—

1st.—In regard to the curricula of our schools we shall expect to maintain a standard equal to that of the Government Schools, Christianity of course being taught as the basis of morals and religion.

2nd.—We request such consideration from the Government as will place our schools and their graduates upon an equal footing with those of the Government schools, we of course expecting our schools to maintain a standard not inferior to that of the Government schools.

3rd.—In order to bring our schools into line with the Government regulations and plans we shall be glad to receive information as to the regulations and the curricula of the schools of the Government and we shall be ready to facilitate the Government in obtaining fullest information in regard to our schools and their plans.

Since this conference there has been no further communication with the Government. Last fall sub-committees were appointed to prepare curricula of study for the different grades of schools. Of these the Normal School curriculum only has been reported. It is presented herewith for consideration.

Following our conference with the authorities the Government recognized the principle which we had presented, in that it gave diplomas to the graduates of the Severance Hospital Medical College and it is believed that such recognition will continue to be granted.

Respectfully submitted,

SAMUEL A. MOFFETT,

*Chairman.*

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**THE KOREA MISSION FIELD.**


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Rev. W. G. Cram, Editor-in-chief.

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### EDITORIAL.

We print for the information of our readers in this month's issue a copy of the recommendations made by Dr. J. S. Gale, Chairman of the Educational Interests Committee of the General Council, to the missionaries in Korea. These recommendations were called forth by a resolution of the General Council requesting the Educational Committee to secure information in regard to the recent Governmental regulations respecting private schools, and in the light of information thus obtained to give such advice as the Committee thought wise. The Presbyterian Council of Korea having a like Committee of which Dr. Gale is a member, investigated the question thoroughly and the findings of that Committee have been deemed sufficient to meet the requirements of the General Council's resolution. The main body of the recommendations are what we would expect. The Christian Educational question is an important one in Korea to-day and unless properly regarded is one that promises to be full of perplexing problems. It behooves the missionary body to find the proper course and then steer according to the chart, regardless of storm or tempest. That the missionary bodies in Korea must give more thought, money and men to the educational interests of their enterprise is an undebatable question, and that this outlay of effort must be directed according to the most approved methods and in compliance with all just and equitable laws, is an unequivocal conclusion. Whatever benefits are to accrue from an observance of laws, promulgated for the purpose of securing a higher degree of efficiency in methods, courses of study, and technical supervision the missionary bodies should be the first to take steps toward securing the advantages of such wholesome laws. Of course we must first have conclusive proof that the intent of such laws is for the improvement of educational interests rather than restrictive in its operation. Any law that would prescribe for the Christian schools any other system of ethics than the Bible is restrictive and does not allow freedom of thought and action. We are seeking for the highest degree of efficiency based on the universal law of liberty of thought in religious matters. However, the nations of the world are so closely related to and influenced by the civilization which is the product of Christianity that no individual nation would dare to arbitrarily legislate against the Bible being taught in schools operated by the Church in mission fields.

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In the recommendations above referred to we notice that the attention of the Committee was directed to the lack of sufficient consideration being given to the study of the Japanese language in the curricula presented to the Vice-Minister of Education. The Vice-Minister of Education being a Japanese gentleman would naturally desire that much attention be given to the study of the language of his own country. And we are of the opinion that all Korean students should master the Japanese language first because of any intrinsic value it may have, and second because for the Korean student it is undoubtedly an avenue leading to a larger acquisition of the thought and civilization of the world, and third because in the general scheme of education, the world over, the study and acquisition of a foreign language is considered to have great value in bringing out the powers and possibilities of the human mind. Thus for these reasons we are convinced that the study of the Japanese language in our Christian schools would be a most profitable, and wholesome exercise. But the Vice-Minister of Education thinks the Korean students should study Japanese in order to be able to secure their rights. Evidently to secure their rights as Korean citizens under the Japanese Protectorate. Are the Koreans only to get their rights by the study of the Japanese language. Not because their rights are due them, as citizens of Korea, but because they have mastered the Japanese language are these sacred rights secured. How ignoble.

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In our last issue we failed to include the name of Rev. A. F. Robb of the Canadian Mission as one our Associate Editors. We regret this over-sight and trust that from this issue forward our readers will be presented with missionary informations as well as inspiration from his pen.

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The Salvation Army has at last come to Korea and are now located in Seoul. They have immediately begun work, through interpreters, and we are informed have rented a buildings on, one of the prominent streets for their regular meetings. On the principle that the Kings business demands haste and upon seeing the needs of the Koreans we suppose sufficient time for study of the language and the customs and thought of the people, before beginning an active campaign, have not been considered a wise use of time, we would feel like saying "go apart for a while" and study language roots, Korean character and customs and then equipped with this power of knowledge and the power of the Holy Spirit, these devoted, self sacrificing, Colonels, Captains, Ensigns and privates, of the great religious Army, would do an inestimable amount of good.

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We are informed that the Korean Religious Tract Society is being placed on a firm financial basis, and is laying far reaching plans whereby the supplying of Christian Literature to the Koreans will be an easy task. This very important work has been hampered too long by lack of funds and the needs of the special work of supplying literature are so great that we rejoice at even a suggestion that the problems are in a fair way of solution.

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### MEDICAL WORK, FUSAN.

Dr. Irwin reports: The past year over 10,000 crossed our threshold seeking relief from all sorts of afflictions, from itch to cholera, and from a cracked corn to a cracked skull. Needless to say many of them had covered long distances and endured increased suffering while making the journey in search of help,—some well able to secure all that could be had in the way of comfort for such a journey, while to others the trip involved not only increased suffering, but great privations through lack of food and shelter because of their poverty.

Being here in the name of the Master, this latter class holds a greater claim on us than more fortunate fellow-sufferers, and the physician who is not a disgrace to his high calling does not concern himself about attaining self-support when confronted by such worthy objects of charity.

The office of a Christ-like man is to help men, and he who goes about it in the spirit of the Master does not set up self-support as the "the pearl of great price." In the light of my past reports there needs be no cause for misunderstanding as to my position on this question. I have always held that there is no charity in giving free that which the recipient is well able to pay for, yet I am not in favor of overcharging these who can pay to such an extent as to be placed in the category of those guilty of looting. Many are unable to pay even a small fee, and the great mass are unable to pay more than the actual cost of the dispensary treatment, while if it were required of those who enter the hospital to first arrange for whatever outlay might be made in their behalf, the great majority would have to forego treatment for the relief of their ills, and be left to die without mercy and without hope.

While I believe it is not wrong to overcharge those who are able to pay, in order to help provide treatment for true charity, yet there is a limit to such charging, and with us it is out of all reason and justice to attempt to overcharge in such a way as to cover the expenses of the institution.

In evangelistic work no lack of zeal has been shown. The Junkin Memorial Hospital and the Mary Collins Whiting Dispensary are medical-evangelistic workshops where neither soul nor body escapes needed care, and while we do not claim to always rescue the body from physical affliction, we do claim that the remedy for spiritual ills, if taken as directed, is infallible.—Report to Annual Meeting.

### MEDICAL WORK, PYENG YANG.

Dr. Wells reports an attendance of 13,094 patients at the Caroline A. Ladd Hospital during the year. If you add to these, some 2,925 friends who accompanied the sick, the wide spread influence of the hospital work will be evident. Thanks are due to Dr. Follwell, Mrs. Hall M.D. and Miss Hallman of the M.E. Mission for much valuable help during the year. Services to missionaries have been constant but the general health has been good. The physician made eight visits to Syen Chyun as their medical supply. Mr. Cho Iksun, who has served so well as superintendent the last few years was compelled to stop on account of ill health, and his place was hard to fill. An officer in the Central Church has been secured to take his place, and he promises to become most valuable.

The evangelistic phase of the work is well conserved by the Christian staff. Thousands have gone back to their homes to witness for Christ, of whom they heard while at the hospital. Mrs. Wells has visited the hospital almost daily. She is the on



foreign woman many of the poor women patients see, and she does much to soothe and comfort. Other missionaries have also visited the hospital from time to time. During the cholera outbreak the isolation wards of the hospital were used, in which 27 patients were treated. It is clearly evident that it is impossible for one foreigner to do all the work of such an institution. There is no more crying need, taking developed work as the basis, than for a trained nurse in Pyeng Yang.

Mrs. Moffett also reports seeing about 100 patients; and, in Dr. Well's absence she has looked after some cases among the missionaries.

New patients ... ..	8444	Korean fees... ..	\$1688.81
Returns ... ..	4269	Fees from foreigners... ..	54.20
Inpatients ... ..	444	Receipts from Board... ..	311.26
Operations ... ..	525	Other receipts ... ..	66.00
		Gifts from foreigners... ..	2.50
		Gifts from Mrs. Ladd of \$500 to be used for general expenses... ..	217.12
		Total Receipts ... ..	2339.89
		Expended ... ..	2280.33
		Balance... ..	\$ 59.56

—Extract from Report to Annual Meeting.

### WORK AMONG THE JAPANESE IN KOREA.

It is a pleasure at the close of this, the first year of mission work here, to report the blessing of God, manifested in many ways and places to those who, we are assured, follow the work with interest and prayer.

There are now about one hundred and twenty thousand Japanese in the peninsula; and, by the way, this is approximately the number of Korean Presbyterian Christians.

Of the months in Korea six have been spent in touring and the remainder in Seoul, but Mrs. Curtis remained in Seoul during the last month's trip, to keep up the classes and help in the meetings and Sunday School.

Almost everywhere we have found abundant opportunities and wide, open doors. In nine of the eighteen places visited, no Christian work had previously been attempted, except, we are thankful to say, that in several places individual Christians had not hidden their light.

About three hundred people have been looked up and recorded. Of these one hundred and fourteen are Christians and fifty-seven inquirers, and of the rest many are sympathizers.

Two trips were made over the entire Southern region and we had also planned to visit Wonsan on the East coast. This trip seemed providentially prevented in the fall, and during the winter the place was visited by Southern Methodists from Japan and a church formed, following up work begun in English classes by Methodist missionaries to the Koreans.

In Kunsan\* last fall the Christians welcomed us gladly, and advertised meetings to be held in their own houses, and came night after night to about ten services. Here the work has grown steadily. It was begun by a Christian business man from Kobe, who gathered the few Christians for Bible study and prayer, and recently twenty-one

\* Population of Japanese Community, 3,000.

Christians and fifteen inquirers, agreeing to contribute twenty *yen* monthly, have sent in a request to the Japanese Home Mission Board of the Nihon Kiristo Kyokwai that a permanent evangelist be sent to them, but the Mission Board is unable to comply at present, owing to lack of men and money.

One young man in the Customs at Kunsan seemed singularly open to light and guidance and after several long interviews yielded himself wholly to the Lord. Then he confessed that he had previously been baptized but had fallen away. In a letter received since, he says: "My recent pleasure is to meditate about the God, and to talk about Him with friends of mine who obtain the same interest. I have strong confidence that, by so doing, I will be able to see the full light of salvation and to realize the Christianship, and devote myself to Christ."

At Mokpo\* the atmosphere was entirely different; but one or two Christians seemed to show their colors; and though one of the most prominent men there opened his house nightly for a week or more and invited his friends, employees and others to attend, he himself was more or less indifferent and only attended the first two or three meetings. Later on, we found that another prominent man and his wife had been professing Christians in Kyoto, but, though for a time he seemed wakened to new interest and held some meetings in his own house, he soon grew tired and stayed away from even Sunday services. There are several inquirers here, but no Japanese Christian able to assume leadership. We are very thankful, however, that the new Superintendent of the Customs there is one that came into the Church through an English Class, being baptized in Seoul on our last Sunday there, and we hope for his earnest co-operation. In Mokpo, as in various other places, the Korean missionaries take a warm interest in the spiritual welfare of the Japanese and do what they can for them in a social way, and through the medium of an English class.

One of the most delightful of all our experiences was with an earnest seeker in Kwangju. † He heard of our meetings and telephoned to us, while we were in Yongpo, to come on if possible to Kwangju, six hours by chair inland. We felt that we could not refuse, although the outward circumstances were unfavorable, and rejoiced to be able to minister to this eager inquirer and the company gathered there. On revisiting Kwangju in June, Mr. Curtis found that this man and his wife were quite ready for baptism. Their faith was shown by the examination to be of an unusually intelligent and devoted type, and, with half a dozen others, they partook of the Lord's Supper, held for the first time in that little isolated Japanese community.

Taigu, ‡ which we reached on New Year's Eve, was about the most unresponsive of all places visited. The few Christians there tried to arrange for meetings, but either the season of cold and the pressure of social claims, or inadequate advertising, caused a very slim attendance and we went to Masampo, which was loudly calling. On Mr. Curtis' second visit, in the spring, with Mrs. Kiyama, they had a somewhat similar experience; and there was no request for a prolonged visit. It is however, a very needy field, and the Japanese Board of Home Missions of the Nihon Kiristo Kyokwai sent one of the young men from the Evangelists School in Osaka to work there this summer, and is hoping to locate an evangelist there. Mrs. Erdman has a Bible class for Japanese young men, and we consider that this gives the most promise for the success of future work in that city.

\* Japanese Population about 3,000.

† Japanese Population about 500.

‡ Japanese Population about 3,000.

The change in atmosphere between Masampo\* and Taiku, metaphorically and actually, was enormous, and, meeting it, our hearts took fresh courage. Here warmhearted Christians, in a newly hired, modest little meeting-room, welcomed us, and for several consecutive nights souls were led and prayed into the Kingdom. Then there were several more evenings for the instruction of the new believers.

Some of these Christians seemed unable to tear themselves away from their beloved Church-home, and stayed on till twelve or even one, night after night, singing and praying. There is really a unique group of Christians here, seeking "first the Kingdom" in the midst of business cares and many distractions, but there is a rumor that the leader is to be removed to another city, which will be a sore loss to them all.

On the second visit to Masampo, among the three baptized there was a young man named Mera, who was a sister and three brother scattered here and there through Korea. He has been deeply concerned for their spiritual welfare and has written urging the earnest study of Christianity. One of these was met in a shop in Seoul and spoken to though unknown, of course, and, to Mr. Curtis' surprise and delight, said that he had a brother who had attended the recent meetings in Masampo and had written, telling of the joy of believing and urging this brother to seek for himself. This young man also became a Christian.

On the second visit to Masampo, the father of a boy who had been sick for the past half year, requested that Mr. Curtis should call and see his son. This son had been faithfully visited and taught by one of the Christians there and was a believer. Mr. Curtis found that the father also desired help for himself. He had been a drinking man, and said that, although he had attended Captain Janes' school in Kumamoto in the old days, together with Messrs. Miyakawa, Yokoi, Ebina and others, and though his wife had been a Christian for many years, he had never taken any interest, but that now he believed that God had used the sickness of his son to lead him to repentance, and that he had yielded himself to God, and was determined henceforth to lead a Christian life. Then at the the sick boy's bedside one had a taste of heavenly joy, as the father and mother prayed together for the first time, and the son received the rite of baptism.

In Fusan† the Nippon Kiristo Kyokwai have carried on work with the financial aid of the various Presbyterian Missionaries in Korea. This was started about three year ago and is growing slowly, for the atmosphere is very difficult. A settlement so long without religious privileges—it is several hundred years old—is had to rouse. The attendance at advertized meetings, held while we were visiting there, averaged only fifty or sixty. Half of these were Christians; they showed toward us the utmost cordiality and appreciation, and it is from this little band that the recent appeal came for a single lady missionary to take up work among the Japanese residents in South Korea. This request was seconded by Mr. Kiyama, the Secretary of the Dendo Kyoku, and at his request was prented to the Council of Presbyterian Missions.

During the period of our work in Seoul we heard of the community of 1,000 at Taiden, as yet untouched, at least by any regular worker. Later a Y. M. C. A. man visited there and gave a cinematograph entertainment. Thro him we learned that the Lord had graciously opened the way for starting regular work, through the transfer there, from a town on the North, of a Christian postmater, and by his help several large meetings were held, at which time three or four Christians discovered one another and several inquirers came forward.

\* Japanese Population about 2,500.

† Japanese Population about 18,000.



The second week in April, while working in Seoul, the needs of the three thousand people in Yongsan, being greatly impressed on us all, a small preaching place was secured, and the work opened with a stereopticon talk. This was followed up by two preaching services a week during the remainder of the month, a Sunday School for children, and a Bible Class for adults on Sunday afternoons. The attendance has not been large at these meetings, but four people have joyfully accepted Christ, received baptism, and begun to work for the Master, as a result of these meetings. These four believers, after Sunday School the last Sunday we were there, joined in a thanksgiving meeting, each praying in turn, and finally undertook, by God's grace, to bring at least one more soul to Christ during the summer weeks, and then gave thanks God would give them the grace needed and bless their efforts. This compact and prayer were made at the suggestion of a Christian soldier from Asahigawa, whose face beams with the joy of the Lord and who seems to find meat and drink in work for God. One of these new believers came to the first Sunday School held in Yongsan and, when spoken with, said she was "chodo matte oru" for the Gospel to be preached there. Mrs. Curtis learned later that she had been praying, blindly seeking forgiveness for any known sin, and entreating God's help for a wayward brother, praying with tears in his presence, and seeing with joy the breaking down of his stubbornness. She had lived in a preaching place and heard as a child, but understood very little, only that there was a holy God who hears prayer. The preaching services, Sunday School, and Adults' Bible Class here have been faithfully kept up by two of the Christians from Seoul who are very busy men in government employ. Mr. Curtis has usually attended these meetings not more than once a week, having work in the city which interfered. Some of the Korea Missionaries kindly arranged so that Mrs. Curtis could have the use of a small organ, and as usual the singing with a foreign woman at the organ formed the first attraction to most of those who attended. It will interest S. S. workers also to know that two, of the faithful attendants at Sunday School were Sunday-school scholars in Japan. The children come very regularly, and are usually waiting about the door when the teachers arrive. All the work in Yongsan is really a feeder to the Seoul work, as the places are so near that the inquirers come to the regular meetings in the city.

It was with many misgivings that we went to Seoul,\* as the prospects there seemed anything but bright. We arrived the thirtieth of January, and two or three weeks later, when we were settled, the Christians began to meet in our home, as there was no other place available which would hold more than four or five people. At the first meeting there were only three or four Japanese present, but gradually others heard of the meetings or responded to personal invitations and the members crept up.

Until near the end there were very few women who attended services here, as so many of the men are single or have left their families in Japan. In May, however, a young Christian girl, who had attended a mission school in Japan and whose name was sent to us by the ladies of the school, reached Seoul and began to come to the meetings and to bring some of her friends. One of the girls sang some of the hymns as if familiar with them and confessed to having attended Sunday School in Japan. These girls are also much pleased to come to the house to play games. The wife of the Resident, and a Judge and his wife, in high position, are professing Christians, and have now begun to attend the services. Chief Justice Watanabe, quiet and unassuming, but very cordial and efficient, is a true help, and his good judgment and devotion to the

\* Japanese Population 17,000.



Master make his advice most valuable. While Mr. Curtis was away, Mr. Watanabe preached twice, greatly interesting and edifying the hearers. He gives time from his busy life for conference, whenever needed, and since we left, we hear that the organization of Y. M. C. A. for Japanese there has culminated under his guidance, and he has consented to act as President. The last Sunday of June another Judge and his wife, true Christians, newly arrived in Seoul, appeared at the service, and during the whole of the last two months new people came in, some Christians and some inquirers, every Sunday. July 5, our last Sunday there, we rejoiced together over the baptism of five persons, and twenty-five out of a company of thirty-five sat down to the Lord's table.

The importance of Christian work at this crisis cannot be measured, not only as relates to the Japanese in Korea, but to the Japanese *nation*, and to the Koreans as well. In every quarter of Korea, the influence of the Japanese is being increasingly felt, and their influence on the future of the Peninsula is immeasurable in its potentialities. Just what this influence shall be for moral and spiritual good or ill, depends of course upon the measure of Christianity they possess. Work for the Japanese in Korea is work for Japan, work for Korea, work for the upbuilding of the whole Kingdom of our Lord and of His Christ.

F. S. AND H. P. CURTIS.

—Japan Evangelist.

### REPORT OF THE EXECUTIVE COMMITTEE OF THE QUARTER CENTENNIAL CELEBRATION ON TENTATIVE PROGRAM.

Your Committee has fixed the date of the Quarter Centennial for 1909, September 21 to September 28 inclusive, and has approved of the following schedule presented by the Program Committee as a tentative arrangement.

Saturday Night.....Opening and Welcome Session. Bishop Turner in the Chair.  
Sundays.....Special Services in all Churches.  
Wednesday.....Mass-meetings for which special excursions are to  
be run on the R. R.

Evenings.

(English) Lectures, &c. by Visitors.

(Korean) Services in all Churches.

#### PROGRAM:

1. The Native Ministry:—
  1. The Training of the Native Minister .....S. A. Moffett.
  2. The difficulties met with in his work.....A. A. Hardie.
  3. Theological Schools.....G. H. Jones.
2. The Native Church:—
  1. Self-Support and Allied Subjects, .....G. Lee.
  2. Training Classes.....E. Bell.
  3. Evangelism (to include the Self-propagation and Development of the Foreign Missionary Spirit, &c.).....W. A. Noble.
3. Women's Work:—
  1. Itinerating ..... Miss Tate.
  2. General Instruction of Women .....Miss Margaret Best.
  3. Bible Women and their Training.....Miss A. Carroll.
4. Literature:—
  1. The Past... .....J. S. Gale.

2. The Present ..... W. G. Cram.
3. The Future, (Dealing with Supply, Circulation, &c.)
4. The Bible ..... W. D. Reynolds.
5. Native Religions and Customs:—
  1. Religions..... R. Grierson.
  2. Customs ..... G. Engel.
6. Educational:—
  1. Primary ..... J. E. Adams.
  2. Advanced ..... (a) Boys.....W. M. Baird.  
(b) Girls.....Mrs. J. Campbell.
7. Country Work:—
  1. .... J. P. Moose.
  2. .... E. M. Cable.
  3. .... F. S. Miller.
8. Medical:—  
The Medical Association has undertaken to provide papers, &c., for one session.  
Subjects and Names will be announced later.
9. Young People:—
  1. Young People's Societies ..... J. L. Gerdine.
  2. Sunday-Schools .....(Wait result of S. S. Convention).
  3. Y. M. C. A. .... Bishop A. B. Turner and P. L. Gillett.
10. The Outlook:—
  1. .... H. G. Underwood.
  2. One or two visitors to give their view point.

**DEVOTIONAL SERVICES** Steps are being taken to secure the services of an acceptable man, concerning whom announcement will be made in due time.

In addition to the above a member from each Mission has been requested to prepare a historical statement of his mission which is to be edited by the Chairman of the Program Committee.

The writers of all papers have been requested to prepare them with the view of informing and interesting visitors and friends from the home lands.

The following Missionary Societies and organizations have been informed of the proposed Quarter Centennial Conference, and each requested to send a representative to attend its sessions: Foreign Missionary Society of the Presbyterian Church, North; the Presbyterian Church, South; the Methodist Episcopal Church; the Methodist Episcopal Church, South; the Presbyterian Church of Canada; and the Presbyterian Church of Australia; the British and Foreign Bible Society; the American Bible Society; the Scotch Bible Society; the Religious Tract Society, London; American Tract Society; also Dr. John Ross of Mukden.

The Bible Societies of Calcutta, Bangkok, Peking, Shanghai and Mukden, have been requested to recommend prominent Christian native workers to attend the Conference.



